this is a French fashion which would be a deal more of powder, which nobody wants for a neighbour. useful than those fine pictures in Mrs. Frippery's window, with ladies rigged out in a new style every month. Dear me! some people are much too fine now-a-days to eat what their fathers were thankful to see on the table, and so they please their palates with costly feeding, come to the workhouse, and expect everybody to pity them. They turned up their noses at bread and butter, and came to eat raw turnips stolen out of fields. They who live like fighting rocks at other men's costs will get their combs cut, or perhaps get roasted for it one of these days. If you have a great store of peas, you may put the more in the soup; but everybody should fire according to his earnings. He is both a fool and a knave who has a shilling coming in, and on the strength of it spends a pound which does not belong to him. Cut your coat according to your cloth is sound advice; but cutting other people's cloth by running into debt is as like thieving as fourpence is like a groat. If I meant to be a rogue I would deal in marine stores, or be a pettifogging lawyer, or a priest, or open a loan office, or go out picking pockets, but I would scorn the dirty art of getting into debt without a prospect of being able to pay.

You have debts, and make debts still, If you've not lied, lie you will.

Debtors can hardly help being liars, for they promise to pay when they know they cannot, and when they have made up a lot of false excuses they promise again, and so they lie as fast as a horse can trot:

Now, if owing leads to lying, who shall say that it is not a most evil thing? Of course, there are excentions, and I do not want to bear hard upon an honest man who is brought down by sickness or heavy losses; but take the rule as a rule, and you will find debt to be a great dismal swamp, a huge mud-hole, a dirty ditch: happy is the man who gets out of it after once tumbling in, but happiest of all is he who has been by God's goodness kept out of the mire altogether. If you once ask the devil to dinner it will be hard to get him out of the house again; better to have nothing to do with him. Where a hen has laid one egg, she is very likely to lay another; when a man is once in debt, he is likely to get into it again; better keep clear of it from the first. He who gets in for a penny will soon be in for a pound, and when a man is over shoes, he is very liable to be over boots. Never owe a farthing, and you will never owe a guinea,

My motto is, pay as you go, and keep from small scores. Short reckonings are soon cleared. Pay what you owe, and what you're worth you'll know. Let the clock tick, but no "tick" for me. Better go to bed without your supper than get up in debt. Sins and debt are always more than we think them to be. Little by little a man gets over his head and ears. It is the petty expenses that empty the purse. Money is round, and rolls away easily. Tom Thriftless buys what he does not want because it is a great bargain, and so is soon brought to sell what he does want, and ! in three she is continued to ner occurred and course motions. Such finds it a very little bargain; he cannot say "No" to his friend who wants him to be security; he gives grand dinners, makes many holidays, keeps a fat table, lets his wife dress fine, never looks after his servants, and by-and-by he is quite surprised to find the quarter-days come round so very fast, and that his creductions of a lady in my position becoming a drunkard?"—"Yes, my dear." 'Did you ever hear of a lady in my position becoming a drunkard?"—"Yes, my dear." Then she said: "You will never hear that of me for I will never touch another drop." quarter-days come round so very fast, and that his creditors bark so loud. He has sowed his money in the field of thoughtlessness, and now he wonders that he havest of noverty. Still he hopes for something to turn up to help him out of difficulty, and so muddles himself into more trouble, forgetting that hope and expectation are fool's income. Being hard up, he goes to market with empty pockets, and buys at he pays them double, and gets deeper and deeper into the mire. This leads him to scheming, and trying little tricks and mean dodges, for it is hard for an empty sack to stand upright. This is sure not to answer, for schemes are like spiders' webs, which never catch any whatever prices tradesmen like to charge him, and so thing better than flies, and are soon swept away. As well attempt to mend your shoes with brown paper, or stop a broken window with a sheet of ice, as to try to was no alcohol in it.

Be trained was no alcohol in it.

Was no alcohol in it.

One reason why Mr. Spurgeon stood aloof from the Ex.

French and the Germans beat us hollow in nice cheap patch up a falling business with manacuvring and schemcookery: I wish they would send missionaries over to ling. When the schemer is found out, he is like a dog convert our gossiping women into good managers; in church, whom everybody kicks at, and like a barrel

> They say poverty is a sixth sense, and it had need be, for many debtors seem to have lost the other five, or were born without common-sense, for they appear to fancy that you not only make debts, but pay them by borrowing. A man pays Peter with what he has berrowed of Paul, and thinks he is getting out of his difficulties, when he is putting one foot into the mud to pull his other foot out. It is hard to shave an eggior to pull hairs out of a bald pate, but they are both easier than paying debts out of an empty pocket. Samson was a strong man, but he could not pay debts without money, and he is a fool who thinks he can do it by scheming. As to borrowing money of loan societies, it's like a drowning man catching atrazors; Jews and Gentiles, when they lend money, generally pluck the geese as long as they have any feathers. A man must cut down his outgoings and save his incomings if he wants to clear himself; you can't spend your penny and pay debts with it too. Stint the kitchen if the purse is bare. Don't believe in any way of wiping out debts except by paying hard cash. Promises make debts, and debts make promises, but promises never pay debts; promising is one thing, and performing is quite another. A good man's word should be as binding as an oath, and he should never promise to pay unless he has a clear prospect of doing so in due time; those who stave off payment by false promises deserve no mercy. It is all very well to say, "I'm very sorry,"

A hundred years of regret Pay not a farthing of debt.

## A BRAVE LITTLE WOMAN.

In his response to the words of welcome spoken to him in his response to the words of welcome spoken to him in New York, October 30th, 1879, on his return from a prolonged absence in Europe, John B. Gough related several interesting incidents. Among other things, he spoke of his desire to meet Mr. Spurgeon, whom he had repeatedly been disappointed of seeing in consequence of his ill-health and

disappointed of seeing in consequence of his ill-health and pressing engagements.

"At length" he says, as reported in the "Temperance Journal," "I met his brother, and said: 'I am determined to see your brother Charles, and I will see him.' Spurgeon very kindly wrote: 'You wish to see me not more than I wish to see you.' I went to his house and he captured me.

"I fell in love with him at first sight, and I believe my wife fell in love with him at first sight, and I believe my wife fell in love with him to see his orphanages. I said to him 'What is necessary for admission here?' He said: 'Utter destitution. There is nothing denominational We have Roman Cetholics, Church of England people, Baptists, Congregationalists, and Independents, and it don't make a bit of difference who they are, so long as they are utterly desbit of difference who they are so long as they are utterly destitute.' He gathered around him two hundred and forty itute.' He gathered around him two hundred and forty boys, and made them go through their exercises, and asked me to speak to them. I could not say anything. He said 'You must say something.' After the speech, he gave each of anose boys a penny, and away he went with the cheers of those boys following him.
"I wish to say here distinctly, that Mr. Spurgeon is a thorough total abstainer. His wife, too, is a pronounced total abstainer. She has not been out of her house, except taken out in a char, for tudey years. She has some inter-

taken out in a chair, for twelve years. She has some internal disease that is exceedingly painful, so that about one day in three she is confined to her bed and can see no one. Mr.

time to this, in all her sufferings, and spasms, she has never

used intoxicating liquor.'
"Mr. Spurgeon says that she is very slowly getting a little better. He said to me that a certain physician prescribed for her, and said that she must learn to be an opium-cater, if she would be reheved from her pain. 'That doctor,' said if she would be reheved from her pain. 'That doctor,' said Mr. Spurgeon, 'has been dead for several years, and my wife

particle of intoxicating spirit in it, and that I use." He asked me to taste it, and I did. It was very bitter, but there

temperance movement is, that there were so many infidels and so much reeligion connected with it; but the whole movement is being leavened with the love of Christ and with religious influence."—The Army.

## THE PERFFCT DEATH.

Disce mori.

Where shall we learn to die? Go, gaze with steadfast eye On dark Gethsemane, Or darker Calvary, Where, through each lingering hour, The Lord of grace and power, Most lowly and most High, Has taught the Christian how to die.

When in the olive shade, His long last prayer he prayed; When on the Cross to heaven His parting spirit was given, He showed that to fulfil The Father's gracious will, Not asking how or why, Alone prepares the soul to die.

No word of angry strife, No anxious cry for life; By scoff and torture torn He speaks not scorn for scorn; Calmly forgiving those Who deem themselves His foes, In silent majesty
He points the way, at peace, to die.

Delighting to the last In memories of the past; Glad at the parting meal In lowly tasks to kneel; still yearning to the end For mother and for friend His great humility Loves in such acts of love to die.

Beyond His depths of woes A wider thought arose, Along His path of gloom Thought for His country's doom, Athwart all pain and grief, Thought for the contrite thief— The far-stretched sympathy
Lives on when all beside shall die.

Bereft but not alone The world is still His own; The realm of deathless truth Still breathes immortal youth: Sure, though in shuddering dread, That all is finished. With purpose fixed and high The Friend of all mankind must die.

Oh! by those weary hours Of slowly ebbing powers, By those deep lessons heard In each expiring word; By that unfailing love Listing the soul above, When our last end is nigh, So teach us, Lord, with Thee to die!

-- Arthur Penrhyn Stanley.

## USE THE BRIDLE.

A bridle is very necessary in guiding and restraining an unruly horse; and it is very needful in controlling that unruly member, the tongue. "Don't go without the bridle, boys," was my grandfather's favourite bit of advice. If he heard any one cursing or swearing, or giving too much vain and foolish talk, "That man has lost his bridle," he would say. "Without a bridle the tongue, though a little member, 'boasteth great things.' It is an unruly member, 'full of deadly poison.' Put a bridle on, and it is one of the best servants body and soul can have. 'I will keep my mouth with a bridle,' said King David. Be sure, too, to keep a bridle on your appetite. Don't let it be your master. And don't neglect to have one for your passions, or they will get unmanageable, driving you down a headlong course to runn." My grandfather was speaking of the bridle of self-government. Good parents try to train and restrain their children; and you can generally tell by the children's behaviour whether they have such wise and faithful parents. But parents cannot do everything. Boys and girls must have their own bridles; they must learn to check and govern themselves. Self-government is the most difficult and the most mmortant government to teach us: but it becomes easier own brities; they must learn to cheek and govern them-selves. Self-government is the most difficult and the most important government to teach us; but it becomes easier every day if you practice it with a steady, resolute will, and a firm trust in Him who alone can teach us wisely to rule our own spirits.

"I cannot understand why those who have given themselves up to God and His goodness are not always cheerful; for what possible happiness can be equal to that? No accidents or imperfections which may happen, ought to have power to trouble them, or to hinder their looking upward. Be tranquil, and abide in gentleness and humility of heart."